

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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## EXTRACTS FROM ADDRESSES AT ANNIVERSARIES IN LONDON.

*Ground of encouragement.*  
Sir,—In looking over the long list of modern missions, I am inclined to say, that your mission in the South Seas excels them all. Many useful lessons have we learned from that great field of your missionary work. We have learned that an unpromising beginning may have a prosperous termination; that what we do and suffer and sacrifice for God, if we go on with patient, plodding perseverance, will be ultimately crowned with success; that though we may for a season, with reference to any spot, go forth weeping, amidst a variety of discouragements arising from the nature of the soil, or any other cause, yet if we sow plenty of seed, we shall doubtless come again in God's time, bringing our sheaves with us. We have learned, that however barren any particular spot may be, if we faint not, but continue to plow and sow, and weed and water, and cherish that spot, in due time we shall reap if we faint not. And, sir, all our Societies meet with discouragements in some place or other, to try our faith and patience, and to teach us many a useful lesson; and, sir, whenever we see a barren spot on which we have bestowed much labour, apparently in vain, we think on the South Sea Islands, and take courage, and trust God, and go forward, and so I hope we shall continue to do till the whole wilderness world shall blossom as a rose. Sir, praying that the Almighty Head of the Church may be pleased to make every part of your widely extended missionary field, from the centre to the circumference, equally prosperous and equally productive with the South Sea Islands, I most heartily conclude, by moving the Resolution.

Rev. J. Stephens, Wesleyan; Lond.  
Missionary Society.

## LABOURING AT ALL TIMES.

It might be thought that the recent commercial failures would prejudice our collections. But all had not suffered, and these would give the more to supply the others' lack of service, as well as out of gratitude for the preservation of their property amid the general wreck, and as a means of preserving it in future. And those who had not withheld from doing good while it was in their power, were still to be respected now they were incapacitated. A benevolent man in distress was a vessel wrecked that had been employed in carrying provisions to the starving inhabitants of the neighbouring shores. But, sir, we are by no means exhausted. We have not yet parted with superfluities, much less treasured upon necessities to the making of sacrifice. I see the Israelites in the desert, impatient at the delay of Moses, and impelled by their furious passions, calling for a God of gold. Where shall they get the materials? They pluck the rings from their ears, and from the ears of their wives, and from the ears of their sons and their daughters, and cast them into the fire. They did this for the honour of a false god: which of us have done this for the honour of the True One? Some few among us indeed have done more: not only their ornaments, their property have they given up, but themselves. And not only men, but women, tender and delicate women, some of whom are now pining away in this country from the effect of their labours, but with no regret. Go, devoted men and women, to the heathen; objects of admiration, but exciting in me self reproach for not having had sufficient zeal to do as you have done.—Sir, our country is in distress; our starving manufactures need support; and Christians should exceed the world in general benevolence. Let them give to that cause; but let them give still more to the cause of Christ, which involves the dearest interests of men, and the honour of him to whom they

are inconceivably, and will be eternally indebted. It was the praise of some, that in a time of deep poverty, their liberality abounded; and when I recollect the period of distress and alarm at which this Society arose, and burst into vigorous existence, I can never fear a decay of its funds from any temporary pressure. Temporary, I trust, it will be; and that as it sometimes is in the body natural, so it will be in the body politic,—the unhealthy corpulence, and apparent show of health, being reduced by painful measures, there will come a more regular beating of the pulse, a more even, and steady, and vigorous acting of the powers, and a lengthened duration of life. But this must be by the favour of Providence, and that is not to be secured by drawing back from his cause, but by going forward. It is the voice of Satan, of cupidity, that cries, Backward—the voice of our Great Leader, and of our best principles, call upon us to advance.

Rev. J. Leifchild; London Miss. Society.

## PRESENT AND PAST.

I am ready to think, that if such men, as Owen, and Baxter, and Howe were permitted to leave their tombs, they would hardly believe that this was the same world in which they traced their pilgrimage, that this was the same metropolis, in which they wept their midnight tears, and poured forth their prayers for the prosperity of Zion. I have thought that if my dear relative\* were to return to this country, which I do not anticipate, he would scarcely believe, that this was the same land where the largest sum that could be raised, amounted only to about 14 or 16l. So mighty indeed has this great work since grown and prevailed, that I suppose the language of many venerable ministers and others on this platform is—*Now testest thou thy servant depart in peace, for mine eyes have seen thy salvation.* We live in days, the very anticipation of which 200 years or 500 years, or even thirty years ago would have kindled the hearts of the people of God in ecstasy. And now what remains but that all true Christians, those who are indeed the friends of this and such-like institutions, should persevere with new zeal and enlarged philanthropy and liberality, and endeavour to get their souls imbued with the faith, and love and zeal with which they desire to enrich, and bless the most distant part of the world. It is when our own minds, and spirits are assimilated into the true resemblance of that mercy, which we wish to make known to the heathen, that we may expect a large and blessed increase, at home and abroad.

Rev. E. Carey, Bapt. Miss. from India; Lond. Miss. Soc.

\* The Rev. Dr. Carey of Serampore.

## MISSIONARY TRIALS.

There is only one topic more on which I am desirous for a moment to solicit your attention, and that relates to the prayers for the Missionaries abroad. Do not let your solicitude on their account and your Christian sympathies cease when they have arrived at their appointed stations.—It is then that their trials and dangers commence, rather than terminate; make them more earnest intercessions in their favour, when they have entered on their labours. When worn out by our toils, and the heat of the climate, we have reflected that in other parts, there are Christians praying for us, the thought has cheered our hearts, and we have fervently repeated the apostle's request, *Brethren pray for us.* Indeed, we need your prayers, we need your sympathies; not that I wish this auditory to suppose that missionary labour is severe labour: far, very far, from it. It is a truly blessed work to us; but still there are trials to be encountered, and labours to be performed, which do require more than common piety and ardour.—As there may be some present disposed to enter the missionary field, I repeat we are not discouraged; though cast down we are not destroyed, though persecuted, we are not forsaken.

Though in some sense we may be said to be crucified with Christ, yet nevertheless we live even a life by the faith of the Son of God, who loved us and gave himself for us. And if there be any here who have thoughts of making a choice of the missionary work, I would say to such, Come ye forth, offer your services to this missionary institution, or any kindred Society, ready to go whithersoever you may be called, and say with the late Dr. Cook, when he went on his mission,—Should [heaven] command me to the farthest verge

Of this green earth, to distant barbarous climes,  
Rivers unknown to song; where first the sun  
Gilds Indian mountains, or his setting beam  
Flames on the Atlantic Isles; 'tis nought to me;  
Since God is ever present, ever felt,  
In the void waste as in the city full,  
And where he vital breathes, there must be joy.  
—B.

## SOUTH SEA ISLANDS.

More than ten eventful years have rolled away since I was privileged to meet the friends of missions at this hallowed festival, held yearly in my native city.—But, Sir, though absent in body, I have been present in spirit, and I will venture to affirm that you have not a missionary labouring in any quarter of the world whose spirit is not this day with us. Even at our antipodes, in the distant islands of the Southern Sea, we have participated with the sacred joys of these assemblies.

Although we have not been privileged to join you on these occasions, we have had our public meetings in the South Sea Islands, where thousands meet for purposes similar to those which have convened us here. Shortly after their reception of the gospel, the natives of those islands were convinced it was their duty to extend it to the islands around, and aid its universal promulgation. In May, 1819, the 1st Auxiliary Missionary Society was formed at Eimeo. I never shall forget the day. It was fair & the sky was cloudless, & long before the hour of meeting came, the house of God was thronged, and multitudes could not even approach the door. A spacious row of lofty cocoa nut trees grew near, and underneath their shade the people were directed to assemble.—An elder brother preached on the occasion, and afterwards the King, Pomare, addressed the thousands of his subjects who were seated around on the grass.—He compared their present with their former condition; called their attention to the means which had produced the change, reminded them of the labour, cost and suffering that they and their forefathers had endured under the influence of Idolatry, and asked if they did not think they could do something towards sending the gospel to those who yet were strangers to its blessings; "let each man determine for himself; let there be no compulsion but that of duty, and of sympathy, but if we think we can devote a part of the fruit of the trees to send the gospel to the ignorant, let us have a society." And when at the close of his address he said, "shall we contribute a little of our time, and also a little of what we enjoy, to cause the word of God to grow in every land." The listening throng instantly elevated in the air, amidst the rustling of their matting dresses, upwards of two thousand naked arms, to signify assent from as many willing hearts.

In the succeeding year a similar society was formed in Huahine, where I laboured several years, and every island has its auxiliary Missionary Society, and the second week in May, when their anniversary is kept, the natives hail it as a time of Jubilee. Their ordinary avocations are suspended, and for the public meetings, I have known them to take down the chapel walls, and from the edges of the roof which was supported by pillars, spread out a shade of platted leaves, that the assembled multitudes, who sought in vain admittance to the ærea of the building, might participate in the pleasures of the day. The walls indeed were not so solid as the sides of that in which we now are met, but was formed of large bamboos or slender poles. To these meetings all repair; the parent takes his child, the son conducts his aged parents thither, and on the day of public meeting I have seen the halt, the lame, the blind, and many an aged and withered form, on which the sun had not shone for many a long day, carried by their friends or children to be present at the annual meeting of their Missionary Society. On those occasions I have often been delighted to see kings, and chiefs, and priests, and warriors assembled, and to hear them in bold and affecting strains proclaim their gratitude and joy, at the success of the word of God, and animate each other to greater interest, and to increased fervent prayer for its more wide diffusion. Silver and gold they have none but have hearts that feel, and hands that labour willingly; they have fertile lands and fruitful trees, and when their annual missionary festival is over, they repair to their respective lands and climb the lofty cocoa-nut tree, and with its juicy fruit manufacture oil, or dig the arrow-root which grows indigenous throughout the

island, or cultivate the cotton, and at the time appointed, bring the produce of the soil, in oil or arrow-root, or cotton as their subscriptions to be sent to England, as they express it "to buy money with," that the missionaries may be sent to heathen lands. I have often been delighted to see a family carrying their subscriptions. Perhaps the father has led the way, and paid his five bamboos of oil. His son has followed, and the mother bearing on one arm a lovely babe, another standing at her side, has paid in her subscription, and then has held out, with extended arm, a bundle of arrow-root, wrapped in the matted fibres of the cocoa nut, exclaiming, Here! Here! take this for my child. I wish my child to subscribe to the Missionary Society, for if the mothers, of *Beritani*, (Britain) had not given their money to send the gospel here, my child, with many others, would have been murdered.

They stop not here, but have sent native teachers from their several churches Raiavai, in the south, to the Sandwich Islands in the north, the Palliser islands and the Marquesas in the east, and to the isles, called Harvey islands, in the west, most of whom are highly useful in their work. O! it was an animating sight to see a young, intelligent, and active native, leaving the cottage of his fathers, the bread-fruit grove, the plantain bower, the spot, where over his head, in infant days, the lofty cocoa-nut had waved its plumes, with every passing breeze, and go to distant islands to teach the gospel of Jesus Christ.—*Rev. W. Ellis; Missionary from the Sand. Islands.*

## MR. EDITOR,

Having lately had conversation with a number of persons who deny the vicarious nature of Christ's sufferings and death, but of whom I had hoped better things, "even things which accompany salvation," although they now "deny the Lord who bought them, and count the blood of the covenant wherewith He was sanctified an unholy (or common) thing," and I fear "have done despite to the spirit of grace." Nevertheless, as God alone knows the heart, and we are under obligation to use the means of his own appointment, even "the Sword of the Spirit," to admonish the unwary, and reclaim backsliders, I wish you to publish in the Secretary, the following excellent and timely remarks, from the Recorder and Telegraph; and may the blessing of the Lord Jesus accompany them, and make them the means of opening blind eyes.

## UNITARIAN VIEWS EXAMINED.

When I began to write the papers which I have sent you, I did not intend to show at large that the Unitarian sentiment which teaches that the only design of our Lord's death, was to bring men to repentance, is refuted by the abundant and decisive testimony of Scripture; but to consider it only in relation to the heathen world, and that portion of the human race who die in infancy. But I have since thought some remarks, contrasting this novel opinion with the obvious import of a few passages of inspiration, might be useful to your readers. The texts to which I refer are the following: John, i. 29. Behold the Lamb of God which taketh away the sins of the world. Rev. xiii. 8. The Lamb slain from the foundation of the world. Rom. iii. 25. Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins. 5, 10, 11. We were reconciled to God by the death of his Son, by whom we have received the atonement. Ephesians, v. 2. Christ also hath loved us, and hath given himself for us, an offering and sacrifice to God for a sweet smelling savour. Heb. vii. 26, 27. For such a high priest became us who is holy—who needeth not daily as those high priests, to offer up sacrifice first for his own sins, and then for the people's; for this he did once, when he offered up himself. x. 12. This man after he had offered one sacrifice for sin, forever sat down at the right hand of God. 26. Once in the end of the world hath he appeared to put away sin, by the sacrifice of himself. 1 John ii. 2. He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. In these passages our Saviour's death is expressly said or represented to be, an "atonement, offering, sacrifice, and propitiation for sin." The meaning of these terms has been as fixed and uniform, as the meaning of any words whatever; and this established import is utterly inconsistent with the opinion under consideration. They designate something intended, not so much to bring to repentance, as to make amends for some offence,

to avert its evil effects, and conciliate the favour of the offended.

When we are examining the meaning of the above and similar passages, we are to consider, who were the writers, and under what circumstances they wrote. They were Jews, who certainly well understood the import of their language. Jews, who had always been accustomed to the atonements, propitiations, offerings, and sacrifices for sin under the law—Jews, who perfectly knew the design of these institutions. Now, I ask, what was the design of those rites? Here I purposely avoid considering those ceremonial atonements, offerings and sacrifices for sin, as typical of the great expiatory sacrifice, offered by our Lord; not because I do not believe them thus to be types, for in my view Paul decides this point beyond all reasonable dispute in his Epistle to the Hebrews—but because Unitarians do not admit it, and because it is not necessary in my present train of thought, to stop, and prove this point. I ask only the primary design of these Jewish rites, from which the apostles take this language and apply it to Christ? The design, certainly the only design of those atonements and sacrifices for sin, was not the repentance of offenders, but to avoid the penal effects of transgressions, to remove the displeasure of God, and secure his favour; in short, to obtain forgiveness. For wise reasons the Almighty saw best to give that people a code of ceremonial laws, which if they transgressed, they were debarred from religious privileges, and subjected to many inconveniences. Now, they were commanded, after they had transgressed these laws, or had become guilty of ceremonial pollution, to offer sacrifices and make atonements for the removal of those penal evils. None, I presume, will deny this primary design of the ordinances. The children of Israel were commanded in Egypt to sacrifice a lamb, and to sprinkle its blood on the posts of their doors, not to promote their repentance and piety only, but primarily and mainly, as God informed, to secure them from the destroying angel. Indeed, nothing is plainer in the Old Testament and the New, than that their atonements and sacrifices for sin were primarily designed to avoid the penal consequences of ceremonial transgression. Now, I ask again, how came the apostles to use this language, which they knew had always been applied to rites of such design, when they expressed the death of Christ? Did they not intend the language should be understood in its primary and long accustomed sense? Did they not mean to teach, that as the ceremonial atonements and sacrifices for transgressions under the law were designed to obtain forgiveness, so the death of Christ as an atonement and sacrifice for sin was designed as the grand expedient for obtaining divine forgiveness, of our moral transgressions? The Jews would naturally, and indeed, necessarily so understand them. When they heard Christ called, "the Lamb of God, that taketh away the sin of the world"—The Lamb slain from the foundation of the world," would they not unavoidably conclude, that Christ by his death was to deliver them from final destruction, as the blood of the paschal lamb secured the children of Israel from the destroying angel?

The Gentile world had also been long and universally accustomed to offer sacrifices. And for what purposes? only to promote their reformation and piety? No, but principally to appease the anger of the gods, to render them propitious, and thus to avert the evil effects of their displeasure. Agreeably to this design of their sacrifices, they offered them at times when they were actually suffering, or feared they should suffer some special judgments. How then would Gentiles naturally understand an apostle, when they heard him preach Jesus Christ and him crucified, as the only Saviour of men through the atonement, propitiation, and sacrifice of his death for sin? would they not, must they not, conclude the Apostle meant to use the language according to the common and universal acceptance? If the Apostle attached a novel meaning to the language, he must have explained himself, or a Gentile could not possibly have understood his intention.

As then both Jews and Gentiles were familiar with this language concerning atonements, propitiations, and sacrifices for sin, and knew it to import the design of obtaining forgiveness, they would conclude the Apostles continued to use the language in its common and universal acceptance, unless they were informed to the contrary. But where have the Apostles told either Jews or Gentiles; where have they even intimated, that they used this sacred language in a novel, improper sense?

To maintain their peculiar sentiments the Unitarians, it is well known, are constrained to put a forced, unnatural construction upon many passages of sacred writ, in direct opposition to the sound rules of interpretation. And in no instance, perhaps, is the truth of this remark more obvious, than in their construction of those passages, which represent Christ's death to be an atonement, propitiation, and sacrifice for sin, designed to prevent its penal consequences. Their interpretation is, that Christ's death is an atonement, propitiation, and sacrifice for sin, only as it serves to present and enforce motives to repentance. And thus they make the Apostles use language in such an improper sense, that neither Jews nor Gentiles could possibly understand them without another revelation to explain their meaning. To such miserable evasions will men resort, to maintain their own creed and dogmas.

Unitarians say, "Christ's sufferings are the means of delivering us from punishment, only as they are instruments of delivering us from the dominion of sin." The one great purpose to be accomplished by his sacrifice as high priest, is to put away sin, literally, absolutely,—not by substitution of another in the place of the guilty,—but as a moral means, operating like other moral means through the senses and affections—persuading to repentance, devotion and obedience. The death of Jesus, independent of his life, character, and labours, avails nothing."

Here, then, in the most plain, explicit language we have the Socinian view of the one, only design of our Lord's death, namely, to bring men to "repentance, devotion and obedience." But who knew best the grand design of Christ's death; he himself, and his Apostles, or Unitarians?—Whom shall we believe? And, what says Christ?—"This is my blood of the New Testament, which is shed for many for the remission of sins." What says his inspired Apostle?—"Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins." Will Socinians attempt an evasion of these passages, by asserting that one design of Christ's death is, to bring men to repentance? We grant it; but what then? Will it hence follow that this is the only design? What would they say to this enthymeme, one design of the sun is to afford light, therefore this is its only design? If Unitarians can show, that one design of our Lord's death is, the repentance of sinners, it can as clearly be shown from the sacred oracles, that another, and very important design is, to procure divine forgiveness for the penitent. In both cases we depend for information on the testimony of God; and in neither case have we any good warrant to depart from the sound rules of interpretation, in explaining sacred language. Let them produce a single passage in the whole inspired volume, which clearly shows, that the repentance of sinners was the only design of Christ's death; or let them exhibit premises in the Bible, from which this conclusion may fairly be deduced. Till they do this, neither their bold assertions, nor their unwarrantable interpretations of Scripture, will have the least influence with candid inquirers after truth, who pay infinitely more deference to the plain declarations of God, than to the creeds and opinions of uninspired, fallible men.

MATHEWES.

From the *Columbian Star*.

#### BURMAN MISSION.

The following very interesting letter, from the Rev. J. Wade, American Baptist Missionary to Burmah, to the Rev. Dr. Staughton, received by the ship Asia, from Madras, has been politely handed to us for publication:—

Calcutta, February 2, 1826.

REV. AND VERY DEAR SIR:

I wrote you from Chitpore December 7, 1825, giving you an account of the general state of things relative to the war, &c. Since that time some important changes have occurred. A treaty of peace has been offered to the Burmans by the English, and our hopes that hostilities were at an end greatly excited; in view of which, however, we were much depressed from the circumstance that Rangoon was not among the places ceded to the English.—But as this treaty was not signed by the Golden Hand, hostilities of course were again commenced; immediately after which a battle was fought at Maloon, and a decided victory obtained by the English. Sir Archibald is now prosecuting his march to Ava.

Brother Hough wrote me from Rangoon, during the Armistice, advising us by no means to come to Rangoon, as, on account of its having been given back to the Burmans, its inhabitants were preparing to leave, and he thought it very improbable that he should remain there after the removal of the English troops.

Things at present appear more favourable. Though a cloud of darkness, almost impenetrable, hangs over our future prospects, we still look with confidence to Him, with whom the darkness and the light are both alike; and who, we trust, will soon make these shadows of the night flee before the brightness of his rising.

The Burmah Dictionary\* is now thro'

the press. I have sent a number of copies to Dr. Bolles, to be disposed of as the Committee shall think proper; and have the pleasure of sending you one copy, as a mark of my particular respect.

Brother Boardman and his wife are living with us; and we feel, thus far, very happy in the accession to our mission family. We have removed from Chitpore to Calcutta, and, besides studying Burman, are making ourselves ready to leave Bengal as soon as the events of Providence shall afford to us an intimation of our duty.

Mrs. Wade, Mr. and Mrs. Boardman unite in our respects and kind regards to you.

I remain, very sincerely and Respectfully yours,

J. WADE.

N. B. No intelligence, on which we can depend, has been received respecting our missionary friends at Ava.

\* We have seen a copy of this work. It is chiefly compiled from the MSS. of Dr. Judson, and is very neatly printed, and, we hope will recompense, by its usefulness, the labour and expense bestowed upon it.

From the *Columbian Star*.  
INTERMEDIATE MINISTERS.

MR. EDITOR:

I have recently observed in your paper several well written articles upon the subject of intemperance. Among them I was particularly pleased with two, subscribed "A lover of Temperance," and one with the signature "H.," the author of which I presume I know.

The ground which these two writers assume as the basis of their arguments, I have long been convinced is the true one: Christians must first set the example of complete temperance. They must abstain wholly from the use of ardent spirits and prevent its use in their families. The cases in which this abominable poison is actually necessary for medicine are so very few, that I would say, let Christians banish it altogether and forever from their houses. Whenever a physician prescribes any kind of spiritous liquor for medicine, let the Christian attendant always inquire if there be not some liquid which can be substituted for this bane of soul and body, which will be equally effectual as a remedy, without nourishing a depraved taste for an article that may ultimately ruin the unsuspecting patient. Physicians will have an awful account to give at the judgment seat of Christ for their destructive negligence on this point. "They know not what they do," when they prescribe poison—baneful poison, as a remedy. You will generally find that such physicians are themselves fond of the glass. I was conversing, not many months since, on this same topic, with a distinguished physician of your city. Before learning the extent to which I was disposed to carry my restrictive system—i. e. total abstinence—he said, "Sir, I do not use ardent spirits myself, and I seldom or never prescribe it for my patients. Wine is the only intoxicating liquor that I permit them to use internally, in any case, and that I allow so seldom that it can hardly be said to have a place in my materia medica." In a subsequent part of his remarks, he added, "I fully believe that Christian professors and even ministers are deeply guilty on this head. Their influence, if rightly employed, might prevent at least a million of our American citizens altogether from the use of ardent spirits. They have an immense moral power in their hands, and they now sadly pervert its use."

The truth of these latter observations may be illustrated by a fact which has come within my own knowledge:

A minister of the gospel, not one hundred miles from Boston, was laid by sickness on his death-bed. He was observed by his attendants to be exceedingly restless, as he approached the hour of dissolution, and appeared as if disturbed by his own thoughts. At last, after repeated inquiries to disclose the cause of his agitation, just as he was expiring, he burst out in an agony of grief—"Brandy has reduced me to this end—brandy is my murderer." His attendants were surprised as he was never known to be intemperate. In a few moments he repeated the expression, and added that he had been accustomed to a light glass once or twice a day, and although his friends had not been aware that he suffered any injury in consequence, yet he knew that the "filthy practice," as he significantly termed it, had impaired his constitution and brought him to an early grave. He died making the most urgent appeals to all who heard, never to set a brandy bottle on the dinner-table, and never to touch it, when set before by others.

I am apprehensive that the cases are frequent where ministers indulge in the practice of drinking ardent spirits, much to their own detriment, and to the grief of their own brethren. Difficulties have, several times, within the circle of my own acquaintance, occurred in churches, on this very account; and many a preacher has been ultimately dismissed from a congregation, merely because he suffered himself to become a "drinking parson."

I heard a minister preach not long since in a very spirited manner. His hearers thought his sermon wonderful. Instead

of his usually dry and dull discourses, he appeared exceedingly engaged and all except myself concluded that he enjoyed the peculiar aids of the Holy Spirit. But alas! I had been with him before sermon, and knew that he was inspired, not by God, but by the Brandy bottle. To this day the praises of that sermon are inflicted on my ears, and I am compelled to hear them in silence, unmerited as they are.

O, tell not these things, in Gath, I hear you say. Indeed, sir, I would not, were it possible to prevent their recurrence by preserving silence. But they are facts—and why conceal them? Let them be held up in *terrorem*, as a solemn warning to others.

Let Christians and Christian ministers beware lest a heavy sin be laid to their charge under this important head. They cannot too carefully guard against the silent encroachments of a habit which may prove not only their own ruin, but also the ruin of surrounding thousands.

BUTTERWORTH.

Catskill, N. Y. Aug. 9, 1826.

#### INSTALLATION AND ORDINATION.

On Wednesday, Rev. RUFUS BARCOCK, Jr. was installed Associate Pastor of the First Baptist Church and Society in Salem; and at the same time, Mr. GEORGE LEONARD was ordained pastor of the Second Baptist Church and Society. The services on this interesting occasion were as follows: Introductory prayer by the Rev. Mr. Nelson of Lynn;—Sermon by the Rev. Mr. Sharp, of Boston, from Romans i. 16—"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Address to the Second Church on their recognition, by the Rev. Mr. Grafton, of Newton; Ordaining Prayer, by Rev. Mr. Hall, of Attleborough; Charge by Rev. Professor Chase of Newton;—Right Hand of Fellowship, by Rev. Dr. Bolles of Salem; Concluding Prayer by Rev. Mr. Drinkwater, of Danvers;—Benediction, by Rev. Mr. Leonard.—Salem Register.

#### ORDINATION.

On Wednesday last, in the first Baptist Meeting-House in Providence, R. I. Mr. James R. Burdick, a member of said church, was solemnly set apart for the work of the gospel ministry. The order of exercises were as follows:—

Rev. James N. Seaman offered the Introductory Prayer; Rev. Peter Ludlow, Jr. delivered the discourse, from John iii. 3. "Verily verily I say unto thee, except a man be born again he cannot see the kingdom of God." Rev. David Benedict made the Ordaining Prayer; Rev. Stephen Gano gave the charge; Rev. William Gammell presented the Right Hand of Fellowship; Rev. John C. Welch offered the concluding Prayer.—The last hymn was given out, and the Benediction was pronounced by the candidate.—R. I. Rel. Messenger.

#### ORDINATION.

On Wednesday last, at Christ Church, in this city, the Rev. George Otis, of Cambridge, and Rev. George Griswold, of Northampton, were ordained Priests, by the Right Rev. Bishop Griswold, assisted by the Rev. Dr. Gardner, Rev. Mr. Eaton, Rev. Mr. Potter, and Rev. Mr. Cutler.—Boston paper.

Missionary Ordinations in England.—At Bampton, England, as missionaries to the heathen, Rev. James Tomlin and Rev. John Smith.

Charitable Bequest.—The late David W. Childs, Esq. of Utica, N. Y. counselor at law, among other liberal provisions in his will, bequeathed to the Theological Seminary at Auburn \$500; to the Western Education Society, \$500; to the American Bible Society, \$500; & to the Utica Sabbath School Society, \$250 R. I. Rel. Messenger.

#### FOR THE CHRISTIAN SECRETARY,

MR. EDITOR,

If you think the following hints to our churches will be serviceable, you are at liberty to give them an insertion in the Secretary. They are the result of much reflection, and of long experience.

#### HINTS TO BAPTIST CHURCHES.

The history of the past is before us, and it is our privilege and our duty, to contemplate it with deep interest, and to draw from the retrospection of the way which the Church of Christ has come, such lessons of instruction as shall be beneficial to us in our future course.

With the history of the Church spread before us, we are enabled to trace effects to their causes, and thus learn how to avoid those distressing evils which afflicted the generations who have gone before us.—Neglecting to do this, we are guilty of great folly; because having a price put into our hands to gain wisdom, we for the want of a heart, or right disposition, fail to improve it. The divine author of the christian faith, has in that system of truth which he has revealed to men, laid down infallible maxims, which should be ever borne in mind, as coming from a Being who was perfectly acquainted with the hidden springs of action, which operate in the human heart.—"My kingdom is not of this world," is one of those declarations of the Saviour, which should be kept in mind by all who profess to be governed by his precepts.

While men have attempted to amalgamate the kingdom of Christ with the kingdoms of this world, it has always been

found that pernicious consequences have resulted from such combinations. The effect has been to throw the true disciples of the Saviour into the shade, and to subject them in many instances to every species of persecution, that human and infernal ingenuity could invent. These combinations have not been effected, nor their consequences realized at once, but by imperceptible degrees.

The Church of Rome, founded by the Apostles of our Lord, was once a pure and chaste virgin, espoused to Christ her rightful head and husband.—But how has she fallen?—Let those that think they stand, take heed lest they fall also.

While the policy of those who hold the reins of civil government is to oppress the Church, the danger of her departing from purity of faith and practice, is comparatively small—but when any form of religion shall become popular with the rulers or with the mass of community, there is great danger that the simplicity of Christian obedience will become perverted.

In New England at the present day, it appears to be the ruling policy of those in power to give to all religious persuasions, equal rights.

The right of taxation for the support of religious institutions, has been claimed by many communities calling themselves Christian; but Baptists have uniformly denied that right, and for this denial they have suffered in many instances, "the loss of all things." They have in some instances possessed this power of taxation, but have hitherto as a body stood firm to the principles of the New Testament, and refused to exercise it.—But this power is now vested in them by law, in common with other communities of professed Christians, both in Massachusetts and Connecticut, and their integrity is put to the test, and the question is now to be tried, whether they will suffer their feet to be subverted, their shield taken from them by a resort to worldly policy, and a human arm for the support of the cause of Christ, or whether they will still adhere with constancy to the charter of their King.

The duty of all men to appropriate of their substance as the Lord hath prospered them, for the support of the invaluable institutions of religion, is a solemn truth, inculcated by the Saviour and his Apostles, with the authority of heaven.—So clearly is this duty revealed in the New Testament, and so plainly is the duty of the Church made known in relation to it, that they must now be convinced that they have no right to hold any, as members of their body, who do not practically obey the divine injunction, "Let him that is taught in the word, communicate unto him that teacheth in all good things," and that too in such proportion "as the Lord hath prospered him." That sin of covetousness, which in the Apostles language is called "Idolatry," should have no lurking place in the Church of Christ.—At the same time, the Church have no right to resort to any other mode of discipline, than that laid down in the New Testament. The covetous man, or idolator, is an heretic; and the church is expressly instructed in relation to such characters, after the first and second admonition, to reject them, and let them be to the Church as heathen and publicans. In relation to those that are without the Church, they are under obligation to receive with thankfulness, all the aid such may voluntarily afford for the support of the institutions of religion, but they have no right by their charter, to judge them in these matters.

An assessment of all such as are willing individually, to pay an equal proportion of the expenses of religious institutions, whether they are in the church, or out of it, is no doubt perfectly consistent with the Gospel; and the fulfilment of all such voluntary agreements should be rigidly, and if necessary, legally enforced; unless the contractor shall have become providentially unable to fulfil his engagements.

The above rule applies to all, whether members of the Church or not.—But the Church are under a rule and covenant, which is explicit on this subject, as before remarked.

And no member of a Church has a right to consider it optional with him, whether he pays his proportion towards supporting the institutions of religion or not. He is bound by the law of his God to do this; and if he be influenced by Christian principles, he will esteem it a privilege to sustain his proportion of the burdens of the Church; and every one who does not possess this spirit, and manifest his sincerity by his conduct, would be acting the honest part to abandon his profession of Christianity, and leave his place in the Church, to be filled with sincere practical believers in the doctrine of Christ. God has never revealed a religion to mankind which should cost them nothing. From the offering of Abel's Lamb to the present day, God has tested the sincerity of his professing people by requiring them to part with a portion of that which he has lent them, for the support of his cause. And those who pretend to hope for salvation "through the blood of the Lamb," while they are carnal in their affections, sensual in their desires, and sordid in their conduct, would be acting a far more honest part to erect an altar to

"Mammon," and openly worship him, than covertly to profess subjection to Jesus Christ, while the supreme affections of their hearts are after their covetousness.

Churches should be more strict on this point, and follow the New Testament rule in the spirit of Christ, and they would loose no materials that are fitted for the spiritual building, but would find that the removal of the unsound parts, would cause the sound materials to adhere more closely, and thus the edifice would be strengthened and beautified.

But in relation to the matter of laying a parish tax on all who may chance to live within certain metes and bounds, whether they are members of the Church or not, and whether they are willing to be taxed or not; I think is contrary to the Gospel of Christ, and contrary to the uniform testimony of the Baptist Church in every age. And when Baptists shall take such ground, they will depart from their allegiance to the great law-giver in Zion, and will form an unholy connection with another head and husband beside the Lord Jesus Christ, and may expect the frown of heaven.

My object in the above remarks has been, to point out the imperative duty of the Church in regard to supporting the Gospel, and especially to show the difference between voluntary contracts in this matter, and arbitrary taxation, and to warn the churches against the latter as destructive.

That there is a difference as wide as between truth and falsehood, I have no doubt; and what I have now written, I have written as unto wise men; judge ye what I say.

From the *Christian Watchman*.

WORCESTER BAPTIST ASSOCIATION. The annual meeting was held in the Congregational Meeting House in Holden, on the 16th and 17th instants, and although the weather was quite stormy, yet the attendance was very numerous.

The Association was organized by appointing

Rev. JONATHAN GOING, Moderator.  
Rev. CHARLES C. P. CROSBY, Clerk.  
The introductory Sermon, preached by Rev. Henry Archibald, from Eph. i. 3, 4, was replete with solid instruction, and well calculated to establish believers in the doctrine of divine pre-ordination.

The letters from the churches were not peculiarly interesting, and no accounts of Revivals in this Association were received, except the commencement of one in Lancaster, within the bounds of Rev. A. Sampson's Society.

On the 16th at 3 o'clock a very interesting service was performed, in connexion with the departure of Mr. Slater and his wife, and Miss Purchase, for the Carey Mission Station.

1. Prayer by Rev. Mr. Allen, of Wrentham.  
2. Address on the importance of Missions, by Rev. Mr. Angell, of Southbridge.  
3. Prayer Commending the Missionaries to God, by Rev. Dr. Bolles, Secretary of the Board of Missions.  
4. Address to the Missionaries, by Rev. Mr. Going.

On the morning of the 17th, the business of the Association was resumed and conducted very harmoniously to the close. Not a discordant feeling was manifested during the session.

At 10 o'clock, Rev. Mr. Going gave an address before the Auxiliary Missionary Society, in which he urged the case of Missouri and Illinois upon the audience with much success. The collection amounted to about \$35. To close the whole of this sacred and delightful scene, Rev. Mr. Barrett, from West Springfield, delivered a judicious discourse from I John iii. 14, previous to the ordinance of the Lord's Supper, which was feelingly administered by Rev. Mr. Sampson, of Harvard, assisted by Rev. B. Pease, of Seekonk. Truly it was a heavenly place, and we sat under the shadow of the Almighty with great delight. About \$120 were contributed for various benevolent objects, on the occasion. The next session is to be at Worcester, the third Wednesday of August next.

#### A CARD.

ABINGTON, August 16, 1826.  
Through the medium of your valuable paper, I take this opportunity to express a grateful acknowledgment for the monies received from friends in Boston and vicinity.

We acknowledge the receipt of \$436, 66 through the medium of Dea. Josiah C. Ransford, who has also raised \$113, 34 for pew rents in the house, and also \$151, 05 by his own personal donation; which sum, amounting to \$701, 05, secured seven-twelfths of of said House and Lot, which being well managed and then deeded by said Josiah C. Ransford, secured this property to the First Baptist Church in Abington forever, not to be sold, but rented for the benefit of the Preachers.

Thus, amidst a current of opposition and many difficulties, there has risen here a Baptist Church and Society: now in the enjoyment of regular preaching, where a few years since, scarcely a Baptist was to be found, and the denomination held in the utmost contempt. We now have a commodious House where many resort, to enjoy the simple doctrine of the Cross, and the ordinances held in apostolic order.

Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ.  
Signed by order of the First Baptist Society in Abington, Mass.—Watchman.

ALEXANDER NASH.

#### CHRISTIAN SECRETARY.

HARTFORD, MONDAY, SEPT. 4, 1826.

#### NEW HAVEN BAPTIST ASSOCIATION.

Although we have given a brief notice of the meeting of this Association, it affords us pleasure to acknowledge the receipt of a copy of its Minutes, and to remark that the prospects opening at the commencement of its operations appear propitious.

The Association consists of 14 churches;

connected with which, are 14 ordained Ministers, 2 licentiates, and about 900 members. As it was the first session, they have given no account of the additions or diminutions of members during the past year; but we learn from the Annual Report, that though there is a time of spiritual languor prevailing among the churches, there have been some additions by baptism.

The contributions taken during the session for widows and orphans of deceased Ministers, and for Missionary purposes evince a liberal spirit in this infant body.

In looking over the Minutes before us, we discover some alterations in the usual method of transacting the business of Associations, some of which, and perhaps all, must expedite the business and be considered improvements. One thing in particular we consider a valuable improvement, viz. the adoption of an Annual Report.

The first report before us consists principally of historical sketches of the churches. In future, they will be rendered a medium of preserving all the important incidents which may occur among them, as ordaining, settling, dismissing, and deaths of Ministers; revivals of religion and particular accounts of uncommon awakenings or conversions; erection of Meeting Houses, &c., as well as a perpetual record of the interesting characteristics of the annual sessions.

This plan, if generally adopted by our Associations would prove very advantageous, as it would furnish every church and Association with a medium of preserving their own history, and might become very important to them, and to the future historian as a book of reference.

The next session of this Association is appointed to be held at New-Haven on the 2d Monday in August, 1827.

We shall next week publish the Annual Report of the New-Haven Baptist Association, but for the present we have only room to insert the following extracts from their proceedings:

*Resolved*, That we most earnestly recommend to the churches of this Association, that they never adopt the use of ardent spirits as an article of refreshment for the delegates, during the sessions of this body—"Touch not, taste not, handle not."

"Brother Benjamin M. Hill was elected Standing Secretary of the Association."

The uncommon quantity of rain which has fallen during nearly the whole month of August, has been productive of much injury, particularly in the Farmington Canal. It is said that many thousands of dollars will be necessary to repair the damage.

#### BIBLE AND TRACT SOCIETIES.

It is not uncommon, for the inconsiderate and unbelieving to say, that there is such a division among professing Christians, that until they are agreed in regard to what is truth, it is a matter of little consequence with them, whether they attend seriously to the subject or not. Poor and ill-fitted as this aliment is to sustain the soul, thus have the wicked eat the sins of God's people, as they eat bread. But we have the happiness now to announce to such persons, and to the world, that by the good providence and grace of God, this stumbling block is so far removed out of the way, that that plea can no longer be used against the testimony of the Church of Christ, that religion is all important. The formation of Bible Societies in almost all lands where Christ is known, and the co-operation which these Societies have obtained from all denominations of Christians, have opened the way for perfecting the system of "Religious Tract Societies."

We now see the Bible, without note or comment, circulated by all denominations of Christians, with a zeal which shows that they consider the Gospel of Christ the power of God unto salvation, to every one that believeth. And in this sacred volume we find the one foundation, on which all Christians build their hopes of eternal life and blessedness beyond the grave, viz. the atonement of the Lord Jesus Christ.—Here then, in this Holy Bible, is the foundation of Christian union developed.

And to bring the importance of this subject home to the heart, we find the same Christians who are engaged in the circulation of the Bible, engaged also in the circulation of Religious Tracts. And what was the language of the pious and benevolent President of the American Tract Society, on taking the chair at his election to that office? The most prominent request which he had to make was, that there should be no tract published by the Society, that should not embrace so much of the system of grace revealed in the word of God, as would be sufficient, by the Spirit's aid, to lead a soul to heaven, even should that soul never be favoured with any other means of instruction. From the Tracts published by this Society, all sectarian views are excluded, and nothing is taught but those plain and essential doctrines of the Gospel, in which all Christians are agreed; so that here we find common ground on which the undivided strength of the Church of Christ, may be exerted for the upbuilding of his kingdom, and the demolition of the kingdom of darkness and death.—Christians then are agreed, on all those subjects which are essential to secure

the soul's acceptance with God. And they are uniting their strength in the benevolent work of preaching Christ and him crucified to a world of sinners, as their only Mediator, Intercessor, Saviour, Redeemer, Advocate and Judge. Through one medium their prayers ascend, by one Spirit they all have access to the throne of heavenly grace, and from the one fountain of eternal love, they all derive their consolation and spiritual strength.

Let not the unbelieving world continue to despise, and wonder, and perish. The camp of Israel is on its march, its numbers are daily augmenting, ransomed souls are multiplying. The great spiritual Joshua leads his people on to conquest. The shout of "Hosannah to the Son of David" resounds from pole to pole, and soon shall the Church realize that perfect union for which the Saviour prayed, and of which the present auspicious events are but the prelude.

From our knowledge of the christian character of the venerable Bishop Moore, of Virginia, we should expect such sentiments from him, as it is said he expressed in the paragraph below.

**RICHMOND TRACT SOCIETY.**—We learn from the Family Visitor, that at a meeting of Christians of various religious denominations, held in the first Baptist Meeting-House in Richmond, a society was formed auxiliary to the American Tract Society in N. York. Rt. Rev. Bishop Moore presided at the meeting and was chosen President of the Society for the ensuing year. After an address by the Rev. Mr. Armstrong, the Presbyterian clergyman, in the course of which he urged the propriety of a union of effort as far as possible on the part of Christians of different denominations, Bishop Moore rose and remarked, that it was with peculiar satisfaction that he, as an old man, found that there was some plan of Christian benevolence, for the success of which the members of different denominations could heartily agree to concentrate their efforts.

An attempt has been made to blow up the meeting house in Granby, Turkey-Hills Society. Fifty dollars have been offered for the apprehension of the incendiary.

#### CHURCH CONSTITUTED.

A Church was constituted at Northampton, Mass. on the 26th of July, number of members, 41.

The ministering brethren present on the occasion, were

Rev. THOMAS RAND, W. Springfield, Rev. DAVID WRIGHT, Westfield, Rev. THOMAS BARRET, West-Springfield, Mass. Rev. CYRUS PITT GROSVENOR, Hartford, Conn. Rev. CALVIN PHILLEO, Suffield, Conn.

Rev. Thomas Rand was chosen Moderator of the Council, Rev. David Wright, Clerk.

Ordination sermon by the Rev. C. P. Grosvenor, from 2 Thessalonians, iii. 15. "Now the Lord of peace himself, give you peace always, by all means."

The Council appointed two chosen men to officiate as Deacons, and publicly recognized the Rev. Benjamin Willard, as pastor of this infant church.

May this little branch become, by God's blessing, like "Joseph's bough, which run over the wall."

We were informed that an official notice of this solemnity, was sent to the C. Watchman for publication, and have been waiting to extract the notice from that paper; but if it has been published in the Watchman, we have overlooked it, which is not impossible.

#### NOTICE.

The meeting of the Board of Managers of the Convention of Baptist Churches in the State of Connecticut, and its vicinity, is adjourned from Wednesday, the 27th of Sept. to Tuesday, the 3d day of Oct. next, at 9 o'clock, A. M. at the Baptist Meeting-House in this City.

By order of the President.  
ALBERT DAY, Sec'y.  
Hartford, Sept. 1st, 1826.

#### General Intelligence.

**PORTUGAL.**—That Don Pedro should prefer the Crown of Brazil to that of Portugal, is not very surprising, considering the relative wealth and importance of the two countries, although the latter, reposing under the shade and in the bosom of the Holy Alliance, would probably be more safe from revolution than the former, surrounded as it is by republics. But that he should have given a constitution, liberal, nay, almost republican in its provisions, to the kingdom he has resigned to his daughter, is equally remarkable and gratifying. Such it appears to be, from the abstract below, furnished by the Enquirer of this morning. The adoption of this constitution will form an important era in the history of Portugal, perhaps of Europe. However bitter it may be to the despots of the alliance, we do not perceive that they can interfere, as they did in Spain and Naples; because it has been the voluntary act of the sovereign, without the slightest colour of restraint. The following is the abstract:

The legislative power consists of a chamber of peers and a chamber of deputies. The first hereditary, and the latter elective. The elections are like those of France, by means of electoral colleges. The right of suffrage is sufficiently extended to suit even the most democratic. The deputies are always elected for four years, and the Legislature must sit three months in each year—the sessions to be public—the majority of votes to decide—com-

plete freedom of speech and privileges from arrest to the members—and no peer or deputy to hold any office except that of Minister of State or Privy Counsellor. The duties and forms of the two chambers are precisely those of the English Parliament. The King is the supreme head of the state, and irresponsible. His ministers, however, are responsible.—The Judges are appointed for life, and removable for bad conduct only. Juries to decide questions of fact. The Catholic religion to be that of the state, but all others tolerated. No monk to enjoy any political rights. No amendments of the constitution to be made until after four years probation. The civil and political rights of the subject to be inviolable. No laws to be retrospective. Private dwellings not to be invaded, except by officers of the law armed with legal authority. All citizens to be equal in the eye of the law, and all equally eligible to civil, political, and military employments. Liberty of person and security of property warranted. No person to be persecuted or molested on account of his religion. A new civil and criminal code to be drawn up. The rack, torture, and branding forever abolished. No restrictions to be imposed on any sort of pursuit or any occupation.

The effect of such an improved state of things in Portugal as this constitution is certain to produce, will be changes elsewhere. Free principles will spread. Spain will again be revolutionized, and renovated. The power of the crowned heads will be reduced all over Europe, and the condition of mankind be happily ameliorated.—Statesman.

#### ATLANTIC AND PACIFIC.

The Baltimore Gazette, after introducing an account of the contract for making a canal between the two oceans, offers the following judicious remark:

About two years ago we mentioned the fact that the agent of a very extensive company in England was in treaty with the government of Central America, for the purpose of opening the navigation across the isthmus, but we are gratified to find that it was reserved for American genius and enterprise to effect a change in the navigation of the southern world, which must confer the most important benefits on commerce, and connect, more intimately, the mercantile interests of the United States with those of the new Republics. Instead of eight and twelve months voyages, our vessels will shortly be enabled to reach the extensive and populous countries in the Pacific in less than half that time; and the great facility of conveying our domestic fabrics and produce by the means of our light and swift sailing vessels, must ultimately give us an ascendancy that will defy competition in the South American markets.

To secure the advantages which our proximity to the south affords, and the enterprise of our citizens promises, nothing more is necessary than judicious commercial treaties with all the Republics, and we are gratified in believing that arrangements have been entered into with the Mexican government, by which the mercantile interests of our country are placed upon a footing as favourable as those of Great Britain. In such matters, all we desire is, that no preference be given to any nation, but grant us the same privileges, and we leave the result to the well known enterprise and industry of our citizens, which never yet failed of success where honourable traffic and honest views governed the parties.

#### SPLENDID MARRIAGE CONTRACT.

It was matter of considerable surprise that President Bolivar remained so long at Lima, after the object of his patriotic visit was accomplished; but is now, if we may credit a report in one of the morning papers, happily explained. The illustrious Liberator was detained by the silken cords of love, and actually employed in exchanging vows of enduring affection, and forming a marriage covenant with one of our republican beauties from Connecticut. Letters from Lima state that the deliverer of South America has entered into a marriage contract with Miss Augusta Hart of Saybrook, (Conn.) sister of the lady of Commodore Hull, and sister of the lady of the Hon. Heman Allen, Minister to Chili. Miss Hart is one of seven sisters, all beautiful and accomplished. If this be true, it is the greatest match (as they say in Connecticut) ever known in this or that country. We hope his Excellency will come to the United States and consummate the contract by marriage at Saybrook in the good old republican way.

**CORN.**—The papers from the south complain of the great scarcity of corn. The South Carolina Spectator of the 16th inst. says: "there was never such a want of corn since the days that Jacob sent his sons to Egypt for it." It readily sold in Cheraw at two dollars a bushel! The scarcity is attributed to the cotton mania which prevailed last year, when fields of growing corn were plowed up to plant the speculated article.

**THE AMERICAN FAIR.**—The beauty, accomplishments, and worth of the ladies of our country, have often excited the admiration of travellers; and among other tributes paid them, is the following, from Mr. Poletica, formerly Russian minister to our government, in his new work on the United States:

Women in the United States enjoy a reputation for morality, which the worst defamers of that country have never dared assault. They assiduously fulfil the duties of wives and mothers. Their deportment is modest, decent, and very reserved.

The following remark is frequently made by foreigners.

The beauty of the women of the United States is generally acknowledged. But it is of so transient a character, that a sentiment of compassion immediately mingles itself with the pleasure you experience in beholding the young and numerous American beauties, who assemble together in their evening entertainments. You involuntarily compare them to delicate flowers that wither before the slightest breath of a northern wind. The frequent changes in the temperature of the air which distinguishes the climate of the United States, exert a fatal influence on the health of the inhabitants and the beauty of the women.

**BUFFALO.**—The Patriot of the 23d inst. remarks that the notes of the Canada Bank, have almost wholly disappeared from that place and bills of the banks of the western, counties of this state have been substituted for them. The contract for repairing the work of Buffalo harbor had been taken by Messrs. Baker & Merrill. The steam boat Wm. Penn, built at Erie, Pa. of 217 tons, had arrived at Buffalo on her first trip. There are now seven steam boats on Lake Erie. We have to announce, too soon, the death

of another member of Congress. Colonel JAMES JOHNSON, of Kentucky, breathed his last on the 13th inst. as we are informed by letters received yesterday. Colonel Johnson was a new member of Congress, in which capacity he was less known than in that of an enterprising and energetic citizen, who had rendered to the western country important services. During the late war, he was a patriot soldier, and served as second in command in the regiment of mounted Infantry, commanded by his brother (now Senator) Colonel Richard M. Johnson, and distinguished himself by his gallantry in the field, and his good conduct in the camp. He has left a numerous family to mourn one of the kindest of protectors.—National Int.

#### WINDSOR, (Vt.) Aug. 19.

**FIRE!**—About half past two o'clock on Thursday morning last, the inhabitants of this village were aroused by the cry of fire, which was bursting forth from the roof of a long wooden building, used in part as a wood house, and a deposit for lumber; one end of which, (below) was occupied by Rufus Walker, joiner, and Wm. Cubbey, stone-cutter—the upper part by Wm. Colston, painter. Although some time elapsed before a sufficient number could be collected to render the assistance necessary, yet, the spirited exertions of those who were present soon awoke others, whose untired zeal did all in their power to put a stop to the devouring element—but all to no purpose, until it had consumed a large three story brick building, fronting State-street, occupied by Messrs. Samuel Patrick, hatter; Henry Stephens, tailor; William Lampson, tinman; William Savage, cabinet-maker; and Lyman Smith, butcher; and a two story brick dwelling house, owned by Dea. Reuben Smith, and occupied by the owner and Mr. Thomas Russell. The three story building was owned by Dea. R. Smith and S. Patrick. The progress of the fire was here stopped, after devouring property estimated at about \$8,200.

The books of the several owners were all saved, and with this exception, and a few tools, and other articles, in the three story building, to a trifling amount, all was lost. The dwelling house was cleared of almost every thing, so that the loss of furniture was inconsiderable.

No insurance!—Mr. Patrick's time having expired the 5th of the present month, and was not renewed.—Journal.

**APPREHENDED FAMINE.**—A meeting of the citizens of Warren county, N. C. was convened at Warrenton, on the 20th inst. whereupon the following preamble was adopted:

"Whereas, it has pleased Providence, in its dispensations to afflict this section of the country with a drought, in its duration and severity exceeding all examples in the memory of any man living, whereby the industry and labour of all classes of citizens have been rendered abortive and fruitless; and the most fearful apprehensions are entertained that many of the poor and indigent may perish, or greatly suffer for the want of means of supporting life.

Several resolutions were also adopted, calling meetings in the several districts in the county, for the purpose of taking into consideration the subject contained in the preamble and resolutions. It is, by many believed that the crops throughout the state will not turn out so badly as has been anticipated. Another general meeting of the citizens was to be convened immediately after the rising of the court.

**DISTRESSING OCCURRENCE.**—On Thursday about noon, a party of ladies, with some small children, were walking for pleasure on the bank at Hoboken, near Mr. Stephen's place. Two of the party very imprudently went into the river to bathe, while the others remained in sight as protectors. The two ladies while descending into the river hand in hand, suddenly stepped into deep water, and immediately sunk to rise no more. The terror and distress of their companions attracted the notice of some persons in a boat at no great distance, who repaired to the spot, and after some time spent in searching, succeeded in finding the bodies; the spark of life however had fled, they were immediately taken, with their distressed friends, to Brooklyn, where they all belonged. One of the young ladies drowned was about 16, and the other 20 years of age. The names of the unfortunate ladies are Miss Sinclair, daughter of Mr. John Sinclair, merchant, of Brooklyn, and Miss McIntosh, sister of Mr. McIntosh, of the same place.—N. Y. Obs.

A Wilmington, North Carolina, paper of the 2d inst. states, that a Mr. Mulford, of Bladen, was murdered a few days ago by a woman slave, while he was in the act of chastising her.

#### ALMOST INCREDIBLE, YET TRUE.

The Haverhill Mass. Gazette, of the 12th inst. says:—Last week we noticed the Hail Storm in the East parish in this town. On Wednesday last, eight days after the fall of the hail, Mr. Daniel Johnson, of the E. P. brought into this village a peck of hail stones varying in bulk from the size of hazle nuts to that of Walnuts and equally hard and perfectly solid. These he picked up from a heap which was then two and a half feet high, and had been so high as to cover a fence of the ordinary height, which was situated at the foot of a hill, from which the hail stones had rolled down against the fence. The hail fell over a space about a mile wide, instead of twenty rods as stated last week, and in many parts of it were found large heaps of this frozen rain from one to three feet high, and that too on level ground, particularly in some cornfields, which were destroyed. Heaps of the hail are said to be still remaining, which have now been exposed to an August sun 11 days.

**FIRE.**—Our citizens were alarmed by the cry of fire on Sunday evening last, about 8 o'clock. It originated in a wood-house occupied by Mr. John Olmsted, which was consumed. The cabinet-maker's shop occupied by Messrs. Porter and Davis, was also much injured. Several other buildings in the immediate vicinity of the fire, which were greatly exposed, were fortunately saved from destruction.—The fire is supposed to have originated from charcoal, a quantity of which had been put into the building a day or two previous.

This is not the first fire that has occurred in this city from the igniting of charcoal; and the danger from this source has become such as to require the utmost vigilance of the inhabitants, if not the attention of the corporation. Our citizens should be extremely careful when they deposit coal, especially large quantities; and it deserves consideration whether the common council are not called on to make a by-law prohibiting, under a severe penalty, the selling of any charcoal in the city, which has not remained a certain length of time after it has been removed from the pit.—Mercury.

We understand, (says the New-York Observer) that the Hon. Timothy Pitkin, author of the work on the Statistics of the United States, is about to open a Law School in Farmington, Conn. In addition to the usual course of instruction, Mr. P. proposes to give Lectures on National and Constitutional Law, and on the Political and Civil History and Institutions of Connecticut and the United States.

In Canada, lately, two men sleeping in the woods, made a fire at the foot of a tree. In the night the trunk caught fire, burnt off, and the tree fell and killed both the persons.

#### MARRIED.

At Middletown, (Upper-Houses,) by the Rev. Mr. Wightman, Mr. Lorenzo H. Treat, to Miss Sarah Kirby, daughter of Mr. Samuel Kirby.

At Middletown, Mr. Jacob L. Cornwell, to Miss Calista Dickinson.

At New-Haven, Mr. Lewis Fitch, to Miss Grace L. Hill; Mr. Andrew McGill, to Miss Elizabeth Forbes Mulford; Mr. Francis Austin, to Miss Mary Ellis.

At Branford, Capt. Joseph Goodrich, to Miss Eliza A. Williams.

At Wethersfield, James R. West, Esq. to Miss Elizabeth D. Wright.

At Glensbury, Mr. Chester Jones, to Miss Clara Wright.

At New-London, Mr. James Morgan, to Miss Abby H. Brown.

A Western Editor thus prefaces the announcement of his own marriage. "What I know to be true, that will I have the boldness to publish." At West-Hartford, Aug. 21st, by Rev. Dr. Perkins, Daniel D. Fuller, to his niece, Adeline Erving, of this city.

#### OBITUARY.

At Saybrook, Capt. Gurdon Waterman, of this city, aged 40.

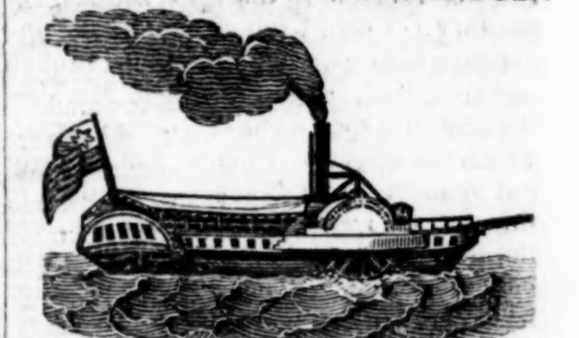
At Middletown, Mrs. Abiah Crandall, aged 49, widow of the late Mr. Roswell S. Crandall; Widow Mary Bidwell, aged 78.

At Bridgeport, Mrs. Jane Sherman, aged 20.

At Danbury, Miss Eliza Bailey, aged 18; Miss Sophia Sears, aged 22.

At Brooklyn, (Ohio) Samuel P. Lord, Esq. formerly of East Haddam in this State.

#### EXCURSION TO NEW LONDON & GROTON.



The ceremony of laying the Corner-Stone of the MONUMENT to be erected on Groton Heights, in commemoration of the battle of Fort Griswold, in which the brave Ledyard and his associates fell, will take place on the 6th of September next, the anniversary of the battle; and will be performed by the Masonic Brethren, and with Military Parade.

#### THE STEAM BOAT

**MACDONOUGH**  
Will take passengers for New London and Groton on Tuesday the 5th of SEPTEMBER, and will leave Hartford at 9 o'clock, A. M. and arrive at New London in the afternoon of the same day. On Wednesday the boat will cross over to Groton to witness the proceedings of the day. In the afternoon it is intended the boat shall proceed to Norwich, and will leave there on Thursday morning, on her return to Hartford.

A BAND OF MUSIC will be provided for the occasion.  
Tickets for the excursion, at FIVE DOLLARS, may be had of O. D. COOKE & Co. At Morgan's C. House P. B. GLEASON & Co. BENNETT'S Hotel, & of D. F. ROBINSON & Co. CHAPIN & NORTMAN, Hartford, Aug. 25.

#### ETNA INSURANCE COMPANY,

Will receive proposals for Insurance against loss or damage by FIRE, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

DANIEL ST. JOHN, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the act of the Company.

THOMAS K. BRACE, President.  
ISAAC PERKINS, Secretary.

#### TO FAMILIES AND PHYSICIANS.

Families can be accommodated at ALL TIMES with Genuine DRUGS, MEDICINES, WINES & LIQUORS.

And PHYSICIANS may depend upon their Prescriptions being prepared in the best manner, and that every article used in compounding, is selected of the best quality, by

E. W. BULL,  
Sign of "THE GOOD SAMARITAN"  
May 1. 14th

## POETRY.

From the London Literary Gazette.

THE MARINER'S HYMN.

Launch thy bark, Mariner!  
 Christian! God speed thee—  
 Let loose the rudder bands—  
 Good angels lead thee.  
 Set thy sails warily,  
 Tempests will come;  
 Steer thy course steadily,  
 Christian! steer home.

Look to the weather-bow,  
 Breakers are round thee;  
 Let fall the plummet now,  
 Shallows may ground thee,  
 Reef in the foresail, there!  
 Hold the helm fast!  
 So—let the vessel wear—  
 There swept the blast.

'What of the night, watchman?  
 What of the night?'—  
 'Cloudy—all quiet—  
 No land yet—all's right!'  
 Be wakeful—be vigilant—  
 Danger may be  
 At an hour when all seemeth  
 Secure to thee.

How! gains the leak so fast?  
 Clear out the hold;  
 Hoist up thy merchandise,  
 Heave out thy gold:  
 There—let thy ingots go,  
 Now the ship rights—  
 Hurra! the harbour's near—  
 Lo! the red lights!

Slacken not sail yet  
 At inlet or island;  
 Straight for the beacon steer,  
 Straight for the high land—  
 Crowd all thy canvass on,  
 Cut through the foam—  
 Christian! cast anchor now—  
 Heaven is thy home!

## RELIGIOUS ANNIVERSARIES.

The following interesting communication is from the "New-York Observer," written by an eye witness of the meetings of the various Religious Societies in London, in May last.

London at all times is crowded with objects of interest to the stranger, and especially to the American. The permanent objects of curiosity there, are so many as to leave no time idle upon his hands. At any season of the year he can visit the tower which William the Conqueror founded, see the armour which John of Gaunt wore, the instruments of death and torture, with which the invincible Armada was to have subdued and punished the early English protestants, and examine the multitude of cuirasses and helmets from the field of Waterloo.

The British Museum, too, is always accessible. The scholar, the artist, and the antiquarian, will here find objects exactly suited to their tastes. Rome, Athens, the ruins of Pompeii and Herculaneum, the plains of Persia, the catacombs of Egypt, every quarter and almost every island of the globe, have contributed something curious or valuable to this great national repository. I own I felt a sentiment of oppressive sadness, when I first saw, broken and disfigured, among the Elgin Marbles, the beautiful specimens of Grecian genius, which the chisel of Phidias had wrought out to adorn the Parthenon. Kindred to this, but of a still deeper intensity, was the melancholy feeling with which I viewed a tomb-stone, which parental affection had reared in a city of Greece to a beloved child, two thousand years ago. While others around me were examining the statues, which had survived the ravages of twenty centuries, many of which are yet in perfect preservation, I sat down before this tomb-stone, which appeared time-worn and hastening to decay, made out its still legible and simple inscription word by word, went back in thought to the time, when the father and son were both warm with life and with hope, saw the child sickened, witnessed the anxiety of the Father's heart, the alternations of hope and fear that were there, as he watched the progress of the disease till hope fled, and fear gave way to the agonies of despair. I recollected that soon the Father followed his son to a dark and cheerless grave. Two thousand years ago in Greece, a future life and immortality were unknown. Christ had not died at Jerusalem, Paul had not preached at Athens, the present world was enveloped in a mysterious uncertainty, and gloom and horror shrouded the grave. Such were the feelings and recollections I experienced on visiting this wonderful museum, and first seeing the sad mementos of nations and ages, that have long since passed away, which are here collected, and always open to inspection.

St. Paul's, too, the most magnificent specimen of Grecian architecture in England, can be visited at any time; and cannot fail to awaken the admiration of the artist and the man of taste, by its lengthened aisles, its lofty and spacious dome, its majestic yet well proportioned pillars, and its statues to the good, the great and the illustrious of the land. Here may be seen, sculptured in stone that almost breathes and speaks, the form, the features of the philanthropic Howard; here, too, with his peculiarities of countenance, is Johnson, who painted the character and passions of men, and near him, his contemporary and friend, Sir Joshua Reynolds, who painted "the human face divine." Sir William Jones is here, leaning on the institutes of Menu, and opposite him Nel-

son, whose ashes sleep in gloomy grandeur beneath the church. But none of these objects so forcibly arrest attention, as Westminster Abbey, which, however often and well it may have been described, will still affect the eye and mind, when first seen with sentiments of a peculiarly solemn and reverential awe. This is a tribute which humanity pays to itself, and a confession reluctantly wrung from it, of dread at the decree, "dust thou art, and unto dust thou shalt return." Here rival politicians rest side by side. The ashes of Pitt and Fox mingle in peace, Friends, like Gray and Mason, united in life, are here united also in death. They heed not the voice of censure, nor the voice of praise. What cares the spirit of Gray for the inscription, which the Lyric Muse seems to utter, as she holds forth his medal and points with her finger to the bust of Milton above,

"No more the Grecian muse unrivalled regus,  
 To Britain let the nations homage pay;  
 She felt a Homer's fire in Milton's strains,  
 A Pindar's rapture in the lyre of Gray."

Those who were separated from each other by centuries in life, Chaucer, Shakespeare, Addison, are here brought together and made contemporaries in death. The Edwards and Henrys, that, during successive ages, heard the voice of flattery, saw their subjects tremble in their presence, and led forth mighty armies to contest and victory, are here crowded together with "none so poor as to do them reverence," and are now known only by the guide pointing them out to the visitors, who cast a hasty glance at the cold and solitary tombs, which contain their once proud and animated dust, and pass on.—Who, when musing thus amid "hands that the rod of empire" actually swayed, now mouldered to dust, and "hearts once pregnant with celestial fire," now become "a kneaded clod," can but feel that human grandeur and earthly greatness are empty, fleeting, and of little worth?

I turn from the monuments of the dead to the actions of the living. London, at all times full of objects of interest, is particularly so to the benevolent man during the months of April, May, and June. At this season of the year, most of the great national, religious, and charitable societies, hold their anniversaries. Not less than fifty such Societies, held their annual meetings this year in London.—Every variety of vice, of ignorance, of suffering and wretchedness, which an intelligent benevolence would attempt to remove, meets here with a society formed expressly for that purpose. Parliament is also at this time assembled. The Nobility and Gentry from the Country are in town. Foreigners from every nation, strangers from every part of the British Dominions, which embrace all quarters of the globe, flock thither. It is at this moment that London seems to be not merely the capital of England, of Great Britain, or the British Empire, but of the world. The Christian who loves Zion, and rejoices in the efforts made for her advancement, whatever may be his country, will go thither with feelings somewhat akin to those with which the pious Jews approached Jerusalem, "the city of their solemnities, whither the tribes go up."

On the first of May, the Wesleyan Missionary Society held its Anniversary in one of the largest chapels belonging to that denomination, and which was crowded to overflowing. I was unavoidably deprived of the pleasure of attending this meeting, which is usually one of the most interesting, and which is said this year not to have fallen short of the interest of any preceding year. The amount of contributions exceeded that of the preceding year, by \$35,000. The whole sum raised, was, I think, over \$260,000. They have 131 Missionary stations, and 180 missionaries, exclusive of catechists and schoolmasters. Their missionaries are found in every quarter, and climate, and district of the globe, and have generally proved themselves most faithful, humble, zealous labourers in the vineyard of the Lord. In the island of Ceylon alone they have now, or have had, ten thousand children under their instruction. It should be remembered that this society numbers none of the noble, and few of the wealthy and the great, among its members. Yet the Christian spirit and holy enterprise that have characterized it, have given it a high and most prominent place, among the great missionary and charitable institutions which cast a lustre on the British name.

On the 2d of May, the Church of England Missionary Society held its anniversary in Freemasons' Hall, Admiral Lord Gambier presiding. It will be recollected that Henry Martyn and Milne went out under the direction of this Society. It is supported by the evangelical party of the Church of England. The high church party stand aloof from it. It has, however, increased mightily, and promises to go on triumphantly. But few of the dignitaries of the Church of England have yet given it their support. The Bishop of Litchfield and Coventry is a zealous friend and supporter, as is also Dr. Heber, the present Bishop of Calcutta. The income of the Society the last year was \$225,000, being an increase of 10,000

dollars over that of the preceding year. Connected with this Society is a Missionary College at Islington, near London, where 37 young men are pursuing their studies with special reference to Missions. During the last year, eleven Missionaries were ordained by the Bishop of London, and have gone to different stations. Had I time and room, I should like to give the character of two of the speakers who interested me much at this meeting: the Rev. J. W. Cunningham, the well-known author of "The Velvet Cushion," and the "World without Souls," a man in whom learning and taste, and fancy and eloquence, are made subservient to the high and holy purpose of advancing Christian truth; the other, the Rev. Daniel Wilson, in whom boldness, ardour, intelligence and piety combine, to attack error and wickedness in high places, and to proclaim gospel truth, however repulsive, or however much contemned.

On the third of May, the British and Foreign Bible Society, held its anniversary. Who, that has contemplated the great change, which, within the last thirty years, has taken place in public opinion, on the character and value of the Scriptures, in Christian lands, and the spread of divine truth among the nations that were groping in darkness, has not blessed God for the institution of this Society, so simple and catholic in its character, so holy in its object, so beneficent in its remote and immediate results, so wonderful in its growth, and so magnificent in its means and its promises of future usefulness? This meeting, was held, also, in Freemasons' Hall, the largest public room in London; Lord Teignmouth, an early and tried friend of the Society, and President from its foundation, in the chair. So large is the number of clergymen and strangers from all parts of the Empire, and the world, who are at this time in London and anxious to attend this meeting, that the Managers have been reluctantly obliged to shut the doors against the ladies, who are sometimes disposed to complain that this is hardly fair, especially as they are among the most active and efficient supporters of the Society. However on a little reflection, they generally allow that it is for the best, but conclude with zealously urging on the plan of building a larger room for these public meetings, which is in a fair way soon to be done. By the kindness of Mr. Hughes, of the Baptist connection, a most amiable and estimable man, and one of the Secretaries of the Society, I received a card of admission to the platform, the directors following the apostolic injunction, "be careful to entertain strangers." I went more than an hour before the chair was to be taken, yet the house was already crowded to excess, and had been for two hours before. Precisely at eleven, Lord T. took the chair, apparently in feeble health, made a few introductory remarks, expressive of his high satisfaction at thus meeting the Society, and immediately called on the Secretary to read the Report. I could not but feel a striking impropriety in having neither a prayer offered to the Father of Lights, nor a chapter read from his sacred word. However some may object to extempore, and others to written prayers, there surely can be no objection to consulting God's most holy word for direction and guidance. The propriety of this is too manifest to be questioned. The report was drawn up, read by Mr. Brandam, the successor of Mr. Owen, and detailed an abundance of facts, from which it appeared that the Bible cause is almost everywhere gaining ground, silencing opponents, and finding, creating, and emboldening friends. Russia at present, it is feared, is an exception to these remarks. The state of things there is almost unknown, and it is believed, unsettled. Many hope that so much good seed has been sown there, that trees of the Lords planting will spring up and grow and flourish, however kings may set themselves against it, and rulers take counsel together. The facts in regard to South America, communicated by Mr. Thompson, like those Mr. Brigham has made known here, were peculiarly cheering and grateful. Have the American churches contemplated the fact, that 20,000,000 of immortal beings, the seed of hundreds of millions in ages following, are now waiting to receive at their hands the bread of life? In Ireland, an unusually large number of Scriptures were circulated during the last year. Public Biblical discussions were held between the Catholics and Protestants, the result of which was a desire, probably, with many a mere curiosity, to see the Book about which so much was said. The number of copies issued from their Depository exceeded that of any preceding year. The income of the society, though for a variety of reasons considerably less than that of the preceding year, was yet nearly 400,000 dollars.

At no time, however, has the Society had a stronger hold on the hearts of Christians in Britain than at the present. At this meeting, all parties, ranks, and denominations, were assembled and united. Bishops, Peers of the Realm, and Members of Parliament, were willing to bring hither their name, their wealth, and their eloquence, as contributions to this sacred cause. Officers of the Navy and Army, Admiral Gambier, Colonel Phipps

from the East, and Major General Orde from the West Indies, came forward, not merely to give a nominal, but a hearty countenance to the proceedings of the day, by stating facts which had come under their own eye. Major General Orde was willing publicly to acknowledge, that he had long and violently opposed all such Societies. On one occasion, when told that there was a pamphlet circulating among his men, which taught the doctrine that there was another king besides George the Third, to whom they owed allegiance, he pronounced the doctrine treason, and ordered the obnoxious pamphlet to be seized and burnt, which was done. Afterwards he thought it was his delight to circulate all works, which taught allegiance to the King of Kings, and Lord of Lords.

Dr. Phillip, from South Africa, stated facts which went to show that the long degraded Caffres, the atheistical and beastly Hottentots, and the savage Bushmen, have felt and submitted to the transforming power of divine truth, and have now among them Bible Societies, to send the word of life to those that have it not. He read extracts from speeches of their Chiefs, which exhibited the zealous benevolence of untutored minds. The Rev. Mr. Fox, Methodist Missionary from Ceylon, and Mr. Ellis, whose interesting details before the American Bible Society last year, cannot be forgotten, both stated a variety of particulars in relation to Ceylon, and the Society and Sandwich islands, which worldly wisdom still denies or doubts, and which even Christian faith could hardly believe, did she not remember that the hearts of men are in the hands of Him who made them, and subject to his will. Truth is great and it will prevail. "Thy word is truth."

## LETTER FROM MR. WESLEY TO DR. ADAM CLARKE,

Dated Bristol, Sept. 9, 1790.

DEAR ADAM.

Did not the terrible weather that you had at sea make you forget your fatigue by land? Come, set one against the other, and you have no great reason to complain of your journey. You will have need of all the courage and prudence which God has given you. Indeed you will want constant supplies of both. Very gently, and very steadily, you should proceed between the rocks on either hand. In the great revival at London, my first difficulty was to bring in temper those who opposed the work, and next to check and regulate the extravagancies of those who promoted it; and this was far the hardest of the work, for some of them would bear no check at all. But I followed one rule, though with all calmness: you must either bend or break. Meantime while you act exactly right, expect to be blamed by both sides. I will give you a few directions:—1. See that no prayer meeting be held later than 9 at night particularly on Sunday: let the house be emptied before the clock strikes nine. 2. Let there be no exhortation at any prayer meeting. 3. Beware of jealousy or judging one another. 4. Never think a man is an enemy because he reproves irregularities. Peace be with you and yours. I am, dear Adam, your affectionate friend and brother

J. WESLEY.

From the Yankee.

Begin at the letter D in the centre, and read either way, and you will find 'drinking will ruin us,' may be read more different ways than there are days in the year. And I believe there are as many ways in which it will tend to our ruin, either temporal, spiritual, or eternal. S. R.

s u n i u r l l i l l r u i n u s  
 s u n i u r l l i w i l l r u i n u s  
 u n i u r l l i w g w i l l r u i n  
 u n i u r l l i w g n i w i l l r u i  
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 s u n i u r l l i w i l l r u i n u s  
 s u n i u r l l i l l r u i n u s

MORE EMANCIPATION. From the Richmond Family Visitor we learn, that the Rev. Samuel D. Hoge, formerly of Virginia, now of Ohio, has recently liberated his only slave, a valuable young man, left by him in Virginia, and that he is about to be sent either to Liberia or to Ohio. The same paper also informs us that Miss Patey Morris, of Louisa county, Va. lately deceased, has liberated all her slaves, (about sixteen,) with a request that they should be sent to Liberia. She has also left 5 hundred dollars to fit them out, and defray the expense of their passage.

## REVENGE.

The principles involved in the practice of dueling, are clearly developed in the account we have seen of a recent affair at New-Orleans. The parties exchanged pistol shots without effect, and resorted to the small sword

according to previous agreement, by which one of them was slain. He was a young man, who had undertaken to revenge some affront offered to his father. An address was pronounced over his grave, in which the orator "alluded to the bravery and filial piety of the youth," and justified and applauded his conduct in going to the field of blood. The address concluded by the following most outrageous anathema upon the murderer:

"For, us gentleman, who sigh over this grave in which the remains of our young friend repose, let us all swear, in parting with him, to burden forever his murderer, with the weight of our contempt, to exclude him forever from the bosom of our society, and abandon him without pity to the torments of remorse—I swear it!"

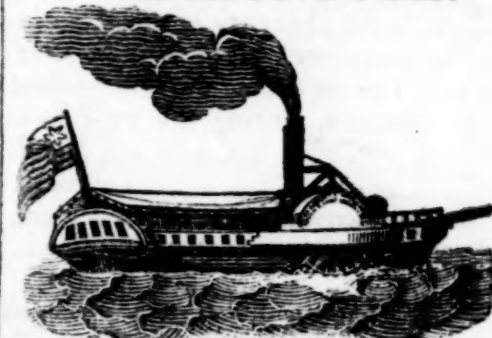
To this revengeful and impious appeal the friends of the deceased, and almost the whole audience responded, "We swear it!" how unlike the spirit of the Gospel of Jesus Christ.

The above mentioned Murder, shows the folly of resorting to a duel to settle differences. Two men quarrel—both insist that they are right—they resort to pistols to decide the question—The injured man is killed—the aggressor escapes unhurt! Is such a tribunal a just or safe one? If not—What madness it is to continue the practice, attended by such dreadful consequences.—Recorder and Telegraph.

Day of Fasting and Prayer.—The New-England and Maine Conferences of the Methodist Church, appointed the 1st Friday in September next, to be observed by the ministry and members of the Church as a day of Fasting and Prayer, "that God will carry on the work of holiness in their hearts, and raise up and qualify men for the holy ministry among them."—Rec. & Tel.

Good Harvest Beer.—Put 2 quarts molasses into a keg with 10 gallons cool water. Boil 2 oz. allspice, 2 oz. ginger, 2 oz. hops, and a half pint of Indian meal, in two or three quarts of water about an hour, strain into a keg while hot, add one pint yeast, shake it well together, stop the keg nearly air tight, and let it stand 24 hours, when it will be fit for use. The whole expense of this quantity will not exceed 3 shillings.—Salem Post.

## MACDONOUGH.



THE NEW

AND

ELEGANT STEAM BOAT

## MACDONOUGH.

Was built expressly for the Hartford Steam Boat Company, under the superintendence of a gentleman of science and practical knowledge.

She is 273 tons burthen, 132 feet on deck and 26 feet beam, with a freight room of fifty tons, under deck; is built of the best materials and copper fastened, and is in every respect, a substantial, well built and superior boat, furnished in a genteel style, and has elegant accommodations. She has 76 berths for passengers, a strong and powerful engine, on the low pressure principle; with two extra safety valves, exclusively under the control of the commander of the boat, which without any attention, let off the steam, even when at a perfectly safe degree of pressure.

The MACDONOUGH will be commanded by Capt. WILLIAM BEEBE, who has had much experience as a commander of a packet ship. Great care has been taken, to render her not only safe, but comfortable, pleasant and convenient for passengers.

The MACDONOUGH will leave New York, Mondays and Thursdays at 4 o'clock P. M. and Hartford, Wednesdays and Saturdays at 11 o'clock A. M. each week, and will receive and land passengers at the usual landing places on the river.

Freight will be taken at the usual rates. All baggage at the risk of the owners. Stages will be in readiness on the arrival of the boat at Hartford, for the conveyance of passengers to Boston, Vermont, and New-Hampshire.

CHAPIN & NORTHAM, Agents.  
 Hartford, May 1826.

## THE

## PROTECTION

## INSURANCE COMPANY,

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

Solomon Porter,	Nathan Morgan,
Solomon Brown,	Henry Hudson,
Wm. W. Ellsworth,	Roderick Terry,
Merrick W. Chapin,	Edward Watkins,
James B. Hosmer,	James H. Welles,
Charles S. Phelps,	

WM. W. ELLSWORTH, President.  
 THOMAS C. PERKINS, Secretary.  
 Hartford, July, 1825.